

John Quincy Adams.

In 1840, Mr. Adams, the present Secretary of State, occupied a seat in Congress next to that of Mr. Adams. Several young ladies in Mr. Adams' district had requested Mr. Adams' autograph. In consequence of this request, Mr. Adams added the following poem, a copy of which Mr. Morgan obtained for us. It appeared in this paper seven years ago, but it is again read with undiminished interest. Mr. Adams, be it remembered, when this spirited poem was written, had attained his 74th year.—*Albany Evening Journal.*

The Want of Man.

"Man wants but little here below,
Nor wants that little long."
—*William's Hermit.*

I.
"Man wants but little here below,
Nor wants that little long."
"Is not with me exactly so—
But 'tis so in the song."
My wants are many, and, if told,
Would muster many a score;
And were each wish a mint of gold,
I still should want for more.

II.
What first I want is daily bread,
And canvas backs and wine;
And all the realm of nature spread
Before me when I dine.
Four courses scarcely can provide
My appetite to quell;
With four choice cooks from France beside,
To dress my dinner well.

III.
What next I want is heavy coat,
Is elegant attire;
Black sable furs for winter's frost,
And silks for summer's fire,
And cashmere shawls and Brussels lace,
My bosom's front to deck;
And diamond rings my hands to grace,
And rubies for my neck.

IV.
And then I want a mansion fair,
A dwelling house, in style,
Four stories high, and of a whole air,
A massive marble pile;
With halls for banquets and for balls,
All furnished rich and fine;
With stabled steeds in fifty stalls,
And cellars for my wine.

V.
I want a garden and a park
My dwelling to surround,
A thousand acres, (bless the mark)
With walls and gates and haunts of fowl;
Where flocks may range and herds may low,
And kids and lambs may play;
And flowers and fruits coming in'd grow
All Eden to display.

VI.
I want, when summer's foliage falls,
And autumn strips the trees,
A house, within the city's walls,
For comfort and for ease—
But here we have a somewhat scant
And area rather rare;
My house in town I only want
To occupy—a square.

VII.
I want a steward, Butler, Cooks,
A Coachman, Footman, Grooms;
A library of well-bound books,
And picture-gallery and room;
Corriges, Magdalen and Night
The Master of the chair;
Gaiety's first courtiers in their flight
And Clauses at least a pair.

VIII.
I want a cabinet profuse
Of medals, coins and gems;
A printing press for private use
Of fifty thousand lines;
And plants and minerals and shells,
Worms, insects, fishes, birds;
And every beast on earth that dwells,
In solitude or herds.

IX.
I want a board of burnish'd plate,
Of silver and of gold,
Tureens of twenty pounds in weight
With sculpture's richest mould;
Platters with chandeliers and lamps,
Plates, dishes all the same;
And Porcelain vases with the stamps
Of Sèvres, Angoulême.

X.
And maps of fair glossy stain
Must form my chamber door;
And carpets of the Wilton grain
Must cover all my floor;
My walls with tapestry be deck'd
My never-fading tape;
And damask curtains must protect
Their colors from the sun.

XI.
And mirrors of the largest pane
From Venice must be brought;
And mural words and pictures
For chairs and table brought;
On all the mantel pieces, clocks
Of three gilt bronze must stand,
And screens of ebony and box
Invite the stranger's hand.

XII.
I want—(who does not want?)—a wife,
Affectionate and fair;
To solace all the woes of life,
And all its joys to share;
Of temper sweet, of yielding will,
Of firm, yet placid mind;
With all my faults to love me still,
With sentiment refin'd.

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And as Time's car incessant rolls
And Fortune fills my store,
I want of daughters and of sons
From one to half a score.
I want, (alas! an mortal dare)
Such heirs on earth to care;
That all the girls be chaste and fair—
The boys all wise and brave.

XIV.
And when my bosom's darling sings
With melody divine,
A peal of many strings,
Plead with her voice combine.
A Piano, exquisitely wrought
Must open stand, apart;
That all my daughters may be taught,
To win the stranger's heart.

XV.
My wife and daughters will desire
Refreshment from perfumes,
Cosmetics for the skin require
And artificial bloom.
The Crest, fragrance shall dispense
And treasure's sweets return;
Cologne revive the flagging sense
And smoothen every burn.

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And when, at night, my weary head
Begins to droop and close,
A southern-chamber holds my bed,
For nature's soft repose;
With blankets, counterpane and sheet,
Mattress and bed of down,
And comfortable for my feet;
And pillows for my crown.

XVII.
I want a warm and faithful friend
To cheer the adverse hour
Who ne'er to flatter will descend
Nor bend the knee to power;
A friend to chide me when I'm wrong,
My inmost soul to see;
And that my friendship proves as strong
For him, as his for me.

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And streams of never failing wealth
To scatter far and near,
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Supply the helpless orphan's need
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XXI.
I want the genius to conceive,
The talents to unfold,
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Exulting may proclaim
In choral union to the skies,
Their blessing on my name.

XXIV.
These are the wants of mortal man,
I cannot want them long—
For life itself is but a span,
And earthly bliss a song.
My last great want absorbing all
Is, when beneath the sod,
And summoned to my final call,
The mercy of my God!

XXV.
And Oh! while circles in my veins
Of life the purple stream;
And yet a fragment small remains
Of nature's transient dream;
My soul, in humble hope unceasing,
Forget not those to pray,
That this thy want may be prepared
To meet the Judgment day.

WASHINGTON, 14th June, 1840.

The Power of Kindness.

Self-abandonment is the misery nearest to self-murder. Our nature must be selfish until taught by sympathy the loveliness and delights of generous affections, and these must witness in others before we can feel to the full in ourselves. Why then should we wonder to see children of the shrewdest intellect and most susceptible forms, beautiful even in depravity, the readiest and deepest in guilt when left only to the sympathies of incarnate demons? Men and women, fathers and mothers, brothers and sisters, your hearts are demanded by the outcast and the abandoned! And if you feel as you ought the necessities of sensitive childhood and youth, not merely in your homes and among yourselves, but in vile places, where the messengers of heaven should visit, much of the now prevalent depravity of the social system would be cured, more would be prevented, and many a determined, manly heart, many a sweetly feminine bosom, would be opened, and governed by the inspiring truths which Jesus taught. If you would be mighty by kind, why is kindness full of power? Because it is happy, and makes happy. It assures us that we are not alone; it takes possession of the body with all its springs of nervous energy, heals the wounds of the spirit, and thereby imparts new vigor and warmth to the current of life. It re-animates innocent dead hopes, and draws us from selfish purpose to a high kind of self-abandonment, by causing us to prefer the disposition we see in others to what we experience in ourselves, and puts us in felt bodily relationship with those who are governed by a fine faith in the goodness of Omnipotence. The beautiful old word, kindness, means something like family feeling, kin, kind, kindred, kindness; the home spirit is in it, and brings back to our memory the mother's heart, and the infants trustfulness. Let all the angels of heaven go out to reclaim a degraded man; they will avail nothing unless they can approach him in the human form of kindness, visibly embodied in like nature to his own. They must draw him from solitude by manifest sympathy; not that of sorrow only, but of fellow feeling, even to the evidence of having also been tempted like himself. He can respond only to one who knows experimentally the urgent demands of the body, and in this felt struggle and the strife with Satan, sin, and death, and in it conquered them. He must learn by looking on an example that it is God and not man that triumphs over evil. He must know that the Father pities the prodigal, weary of his lusts; and God Himself must meet man as man before He reveals His divinity by bidding men believe in love, and sin no more. Therefore be kind.—*Dr. Moore's Use of the Body in relation to the Mind.*

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Visit to an Egyptian Maroon.

When we arrived at the house of Habel Elendee, the late Governor of Cairo, and had passed the outer entrance, I found that the harem apartments, as in other houses of the great in this country, are not confined to the first and upper floors, but form a separate and complete house, distinct from that of the men. Having passed a spacious hall paved with marble, we were met at the door of the first apartment by the elder daughter of Habel Elendee, who gave me the usual Eastern salutation, touching her lips and forehead with her right hand, and then insisted on removing my riding-dress herself although surrounded by slaves. This was a mark of extraordinary condescension. In the houses of the middle classes, the ladies generally honor their visitors by disrobing them of their riding-dress; but in the high harems this office is generally performed by slaves, and only by a member of the family when a guest is especially distinguished.

In visiting those who are considered the noble of the land, I resume, under my Eastern riding costume, my English dress; thus avoiding the necessity of subjecting myself to any humiliation. In the Turkish indoor costume the manner of my salutation must have been more submissive than I should have liked; while, as an Englishman, I am entertained by the most distinguished, not only as an equal, but generally as a superior.

At home, and when visiting ladies of the middle class, I wear the Turkish dress, which is delightfully comfortable, being admirably adapted to the climate of this country. I have never gone out but in the Eastern riding-dress.

When the lady, I have mentioned, had removed my suit of apparel, a slave in attendance received it in an exquisite pink kerchief of cashmere, richly embroidered with gold. The kerchiefs of this kind in the harems of the wealthy are generally very elegant, but that was the most perfect specimen I have seen of correct and tasteful embroidery. The riding-dress was immediately taken into another room, according to a usual custom, which is observed for the purpose of creating a short delay, giving an opportunity to offer some additional refreshment when the guest has proposed to take her leave.

My new acquaintance then conducted me to the divan, and placed me next to the seat of honor, which was reserved for her mother, the first cousin of the late Sultan Mahmoud, who soon entered the room, and gave me a cordial welcome, assigning to me the most distinguished seat on her right hand, the same to which her daughter had conducted me, while the grandmother of Abbas Pasha sat on her left. She was soon followed by her second daughter, who greeted me with much politeness, and in a very elegant manner assured me that I was welcome. She was more richly attired than her sister; therefore I will describe to you her dress.

She wore on her head a dark handkerchief twisted round a turban, with a very splendid sprig of diamonds attached to the right side, and extending partly over her forehead. The sprig was composed of several large brilliants, disposed in the form of three lutes, in the centre, from each of which a branch extended, forming an oval shape, at least five inches in length. High on the left side of her head she wore a knot of side of diamonds, through which was drawn a bunch of ringlets, which, from their position, appeared to be artificial; her turban had the usual blue silk tassel, but this was divided and hanging on either side. Her long vest and trousers were of a dark flowered India fabric; she wore round her waist a large and rich cashmere shawl; and her neck was decorated with many strings of very large pearls, confined at intervals by gold beads. She was in one respect strangely disfigured; her eyebrows being painted with kohl, and united by the black pigment in a very broad and most unbecoming manner. Many women of all classes here assume this disguise; some apply the kohl to the eyebrows as well as to the eyes, with great delicacy, but the lady in question had her eyebrows so remarkably that her other features were deprived of their natural expression and effect.

A number of white slaves formed a large semi-circle before us, and received from others, who waited in the ante-chamber, silver trays containing glass dishes of sweetmeats. There were three spoons in each dish, and two pieces of sweetmeats in each spoon. These were immediately succeeded by coffee. These were also brought on silver trays, the small china cups being, as usual, in stands, shaped like egg cups; but these were not, as in ordinary houses, simply of silver flange, or plain, but decorated with diamonds. They were certainly elegant, but more costly than beautiful. The coffee is never handed on the tray, but gracefully presented by the attendant, holding the lit stand between the thumb and finger of the right hand. After these refreshments a short time elapsed, when two slaves brought in silver trays, with saucers and covers. Each tray was covered with a round pink richly-embroidered cover, which the slave removed as she approached us. To receive our cups, of the contents of which, according to custom, we drank about two thirds, another slave approached, with a large white embroidered kerchief, ostensibly for the purpose of wiping the mouth; but any lady would be thought quite a novice who did more than touch it with her lips.

The perfect good humor and cheerfulness which pervaded this family circle is well worthy of remark, and much engaged my thoughts during the morning of my visit. All that I observed of the manners of the Eastern women, at Habel Elendee's and elsewhere, leads me to consider the perfect contrast which the customs of Eastern life present to the whole construction of European society. If you have read Mr. Urquhart's "Spirit of the East," you have felt interested in his view of the life of the harem, and have thought that the Eastern "home" which he represents in such a pleasing manner, possesses considerable attractions. Believe me, there is much to fascinate, and much to interest the mind in observing peculiarities in these people which have no parallel in the West; and I could furnish a letter on contrasts, nearly as curious as Mr. Urquhart's.

Before our departure it was proposed that I should see their house; and the elder daughter threw her arms round my neck, and thus led me through a magnificent room which was surrounded by divans; the elevated portion of the floor was covered with India matting, and in the middle of the depressed portion was the most tasteful fountain I have seen in Egypt, exquisitely inlaid with black, red, and white marble. The ceiling was a beautiful specimen of highly wrought arabesque work, and the walls, as usual, whitewashed, and perfectly plain, with the exception of the lower portions, which, to the height of about six feet, were covered with Dutch tiles.

I was conducted up stairs in the same manner; and I could not help feeling exceedingly amused at my situation; and, considering that those ladies are of the Royal Family of Turkey, you will see that I was most remarkably honored.

When we approached the bath we entered the reclining-room, which was furnished with divans, and presented a most comfortable appearance; but the heat and vapor were so extremely oppressive in the region of the bath that we merely looked into it, and gladly returned to the cool gallery. I am not surprised that you are curious on the subject of the bath and the Eastern manner of using it; and I hope to devote a future letter to a description of the operation (for such indeed it may be styled), and the place in which the operation is performed.

On our reaching the stairs, the second daughter of Habel Elendee took her sister's place; and, with her arm around my neck, we descended the stairs, and re-entered the room where I had received so kind a reception. When we rose to take our leave, the elder daughter received my riding-dress from a slave, and was about to attire me, when her sister said, "You took them off; it is for me to put them on." The elder lady partly consented, retaining the habarab, and thus they dressed me together. Then, after giving me the usual salutation, they each cordially pressed my hand, and kissed my cheek. We then descended in the court, attended by the ladies, and a crowd of white slaves. Having crossed the gate, we arrived at the great gate, through which I had before passed, which was only closed by a large mat, suspended before it, forming the curtain of the harem. This mat was raised by black eunuchs, who poured after the ladies back us farewell, and returned, followed by their slaves. The principal eunuch ascended first the mounting platform, and placed me on the donkey, while two others arranged my feet in the stirrups, our own servants being kept in the background.—*The Englishwoman in Egypt.*

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To solace all the woes of life,
And all its joys to share;
Of temper sweet, of yielding will,
Of firm, yet placid mind;
With all my faults to love me still,
With sentiment refin'd.

LI.
And as Time's car incessant rolls
And Fortune fills my store,
I want of daughters and of sons
From one to half a score.
I want, (alas! an mortal dare)
Such heirs on earth to care;
That all the girls be chaste and fair—
The boys all wise and brave.

LII.
And when my bosom's darling sings
With melody divine,
A peal of many strings,
Plead with her voice combine.
A Piano, exquisitely wrought
Must open stand, apart;
That all my daughters may be taught,
To win the stranger's heart.

LIII.
My wife and daughters will desire
Refreshment from perfumes,
Cosmetics for the skin require
And artificial bloom.
The Crest, fragrance shall dispense
And treasure's sweets return;
Cologne revive the flagging sense
And smoothen every burn.

LIV.
And when, at night, my weary head
Begins to droop and close,
A southern-chamber holds my bed,
For nature's soft repose;
With blankets, counterpane and sheet,
Mattress and bed of down,
And comfortable for my feet;
And pillows for my crown.

LV.
I want a warm and faithful friend
To cheer the adverse hour
Who ne'er to flatter will descend
Nor bend the knee to power;
A friend to chide me when I'm wrong,
My inmost soul to see;
And that my friendship proves as strong
For him, as his for me.

LVI.
I want a kind and true heart,
For others' wants to feel,
A soul secure from Fortune's dart,
And bosom arm'd with steel.
To bear divine chastisement's rod
And mingling in my pain,
Submissive to the will of God
With charity to Man.

LVII.
I want a keen, observing eye;
An ever listening ear;
The truth through all disguise to spy,
And wisdom's voice to hear.
A tongue to speak at virtue's need
In Heaven's sublimest strain;
And lips, the cause of Man to plead,
And never plead in vain.

LVIII.
I want uninterrupted health
Through my long career;
And streams of never failing wealth
To scatter far and near,
The destitute to clothe and feed,
Free bounty to bestow;
Supply the helpless orphan's need
And soothe the widow's woe.

LIX.
I want the genius to conceive,
The talents to unfold,
Design, the vision to retrieve;
The virtuous to behold.
Inventive power, combining skill;
A persevering soul,
Of human hearts to mould the will
And reach from Pole to Pole.

XL.
I want the seals of power and place,
The ensigns of command;
Charged by the People's august grace,
To rule my native Land—
Nor crown, nor sceptre, would I ask,
But from my country's will,
By day, by night, to ply the task
Her cup of blessing to fill.

XLI.
I want the voice of honest praise
To follow me behind;
And to be thought in future days
The friend of human kind,
That after ages as they rise,
Exulting may proclaim
In choral union to the skies,
Their blessing on my name.

XLII.
These are the wants of mortal man,
I cannot want them long—
For life itself is but a span,
And earthly bliss a song.
My last great want absorbing all
Is, when beneath the sod,
And summoned to my final call